

IACOBS LADDER,

OR

Christian advancement.

Delivered in a Sermon at
Newparke in Gloucester-
shire, the seat of the right
Honourable the Lord
Berkley, this late heavy
visitation.

By JOHN WALL Doctour in
Divinity of Christ-Church
in Oxford.

Fulgent. Epist. ad Theodor.

*Crescat in te humilitas animi, quæ est
vera sublimitas Christiani.*

OXFORD,

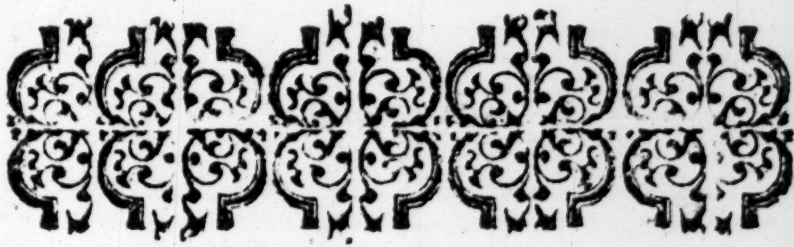
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1 A C O D S

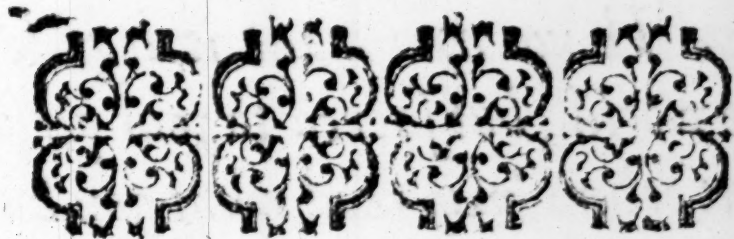
LAUREL

This image shows a blank, aged, cream-colored page, likely an endpaper or flyleaf of a book. The paper has a slightly textured appearance with some faint smudges and a small dark mark near the top center. The binding edge on the left is visible.



TO
THE RIGHT
HONOURABLE

and vertuous Ladie, the
spectacle of devotion
and religious pietie, the
Lady Elizabeth Berkley,
wife to the right Ho-
nourable and most noble
Lord, *George*, Lord
Berkley, increase of Ho-
nour, and consummati-
on of happinesse.



THE EPISTLE DEDICATORY.

Right Honourable,



HE organes of corporall sense are the windows of spiritual knowledge: and that takes deepest root within, which hath the most vniversall meanes of penetration from without. It pleased your Honour (tis like upon the like ground) so to prize this labour that when I delivered it to the eare, you keld it worthy of the

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eye.

The Epistle Dedicatory.

ie, I haue now made it legible to the world, but sacred to your person: that others may read what you haue to shiield vnder the vaile of your noble goodnesse. Marvaile not if I send it for protection and strength: where it had production and birth. It is with these doue-like meditations of humility, and contrition, as it was sometimes with the Doue of Noah, they finde no rest abroad, but fly againe to the Arke and sanctuarie, of your gracious presence, where they were first receaved, with perfect meeknesse, and exemplarie devotion. For indeed the spirit of that Christian vertue, which I doe but shaddow forth in colours, liues in your practise, whose studie is like that of the wise Virgins, to keepe the oile of pietie,

The Epistle Dedicatory.

pietie, ever burning in the Lampe
of your soule, whilst you honour
Christ in his servants, and imitate
him in his graces. The elogie is fa-
mous which S. Hierome giues to
Paula a Romane Lady. Nobilis
genere, nobilio sanctitate, that

*Hieron. epist.
ad Eustochium
Virgine.*

shee was noble in race and parentage:
more noble in grace and holynesse.
But how much better is it with your
Ladyship? What hee only writes of
her, many witnesse of your Honour:
whose discreete zeale, and religious
conversation, beares semblance with
that boxe of Alabaster which Ma-
rie powred forth on our Saviour;
that filled the house, this fills the
Church with the sweetnes of its odor.
I should forbear this language and
refraine my tongue eue from good
words,

The Epistle Dedicatory.

*Sen. de be-
nef. lib. 5.*

words: but that it is true (which Seneca hath observed.) Gloria fugientes sequitur, true honour ruines after them which runne from it. Neither is God honoured more in any thing, then in the vertue of his children. Coeli gloriam (saith the Prophet) the heavens declare the glory of the Lord, what are they? Orbs and Spheares of transparent brightnesse and chrystall puritie? Tea rather Men and Women of divine excellence and heavenly perfections, isti coeli (as S. Ambrose makes the exposition) they are the heavens that set forth his praise, they are the heavens that declare his glory. Let me therefore entreate you by the mercies of God & the sacred Genius of your honourable stemme: that as the ora-
cles

*Ambro. l. daci.
epist. 85.*

The Epistle Dedicatory.

cles of God haue beene your golden earrings, & the exact performance of Christian dueties, as bracelets and ornaments to your hands, and armes: so you would striue daily to bee like the kings daughter all glorious within, till that bee your crowne which is now your Honour, constant perseverance in the exercise of godlines. it is with eminent persons and inferior Christians as it was with the children of Israel and that cloudie pillar: the Israelits looked toward the pillar of cloud, and they towards you: when the cloud ascended, the Israelites went on their iourney towards Canaan, and if yee proceed, they will be drawen along towards that heauenly Canaan, by the visibilitie of your motion: but whilst I speake of a
cloud,

The Epistle Dedicatory.

Apoc. 12.1. cloud, I seeme to behold one like that
Apocalypt call woman cloathed
with the Sunne, I meane that robe
which the Apostle would haue vs all
to be invested with: Induite Domi-
Rom. 13. 14. num Iesum put yee on the Lord Ie-
sus. My last salutation shall be the
same which the Angell Gabriel v-
sed to the blessed Virgin (in wordes
one, in sense diuerse,) Dominus te-
cum, the Lord bee with you, you and
your Honourable Lord, the glasse
and mirrour of true Nobilitie: you &
your amiable Children, the hope and
expectation of so great fortunes, to
whom I wish in the voice of Isaac,
that compendiarie summe of temporall
and spirituall blessings, rorem cœli
Gen. 27. 28. & pinguedinem terræ, the fatnes
of the earth. and the dew of Heaven.

With

The Epistle Dedicatory.

*With a line of continued generations
as long after them in the seate of their
Auncestours, as they haue drawne be-
fore them from their Heroicall and
Princely Progenitours. What re-
maines but that I bring that in person
which I teach in my Sermon, & cause
this tract of Humilitie, to knocke
with humilitie at the doore of your
noble acceptance.*

Your Honours

in all duty and

observance

JOHN WALL.

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IACOBS LADDER.

or Christian advancement.

I. P E T. C H A. 5. ver. 6.

Humble your selues therefore vnder the mightie hand of God that he may exalt you in due time.



It is not I but
the time that
hath chosē this
text ; had the
practice of hu-
mility and obe-
A obe-

obedience bin as common as the argument, I might haue spared this labour, and God would haue beene more sparing of his iudgements: but the vanitie of Heart, and elation of Spirit, that cast *Adam* out of Paradise, and referues the Angels in chaines of darkenesse, doth now threaten ruine to Man and desolation to our Citties. For the wrath of God is kindled against vs, & his indignation is like fire, burning fire, consuming fire, that dries our bones, exhausts our marrow & drinkes vp our spirits, & consumes our moistures as the drought in sommer. *Non lignum sed aurum curemus inueniri* (Grego) if we be hay or stubble we shall be

Greg. Moral.

be consumed: if we be gold or silver we shall be purified: what haue we to interpose, or what haue vve to iniect, vpon the burning coales, and flaming sword of his displeasure, saue on-ly the blood of Christ, and Ce-dron of his passion, the flood of teares and water of contrition? O thou which turnest the hard rocke into a standing poole, and the flint stone into a springing well: smite the rocke of our Hearts, with the rod of thy spirit: that our bowels may swell and our eies may be as the fish-pooles of *Heshbon*, that our foun-taines may be opened, and our soules washt and baptized (as it were) in the laver of repentance,

for the dead, the destruction of
Judah, the afflictions of *Ierusalē*,
 because her strong men faint, &
 her young men swoone in the
 streetes of the Citty. when *Apol-*
lodorus was surprized by his ene-
 mies, & cast into a seething pot,
 his skinne being head over his
 cares, his very heart seemed to
 speake vnto him, from the midst
 of the Caldron : *Ego tibi horum*
causa, I am the cause of all thy
 misery : God knowes vwhat
 plagues remaine for the vngod-
 ly, be it *Ieremiahs* rod, or *Ieremiahs*
 pot, word or pestilence, famine
 or sicknes, the vexations of our
 spirits, or the destruction of our
 bodies, sure I am every mans
 heart and conscience is ready to
 di-

Plut. Moral.

dictate this truth to him, *Ego tibi
horum causa*, I am the cause of all
thy miserie, they are my finnes
and my rebellions, that doe pro-
voke the Lord & draw his ven-
geance downe vpon you. Doe
you therefore *humble your selues*
vnder the mighty hand of God, that
he may exalt you in due time.

Eusebius writes, that not long
before the siege of *Ierusalē*, there
was a voice heard in the aire say-
ing *μεταβατε*, come let vs away, &
begone, trusse vp your loynes, &
gird your sandals, and fly before
the wrath of God for it is dread-
full and terrible. The like hath
bin verified in many places of
this kingdome whilest the inha-
bitants thereof haue been moue-

Euseb. hist.

able, ambulatoric, and fleeting
like the *Scythians* who never kept
any certaine station, but roamed
to and fro in Carts and waines
for the snare, and the pit, and the
feare, and the danger of this la-
mentable, and fatall visitation.
But alas whither shall wee goe
from the presence of the Lord,
and whether shall wee fly from
the spirit of our God: if we clime
vp to heaven he is there, if we go
downe to hell he is there also, if
we take the wings of the mor-
ning, and fly to the vttermost
parts of the earth there shall his
hand finde vs, and his right hand
lead vs. Though we haue the
same liberty which the Disciples
had, to depart from one Citty in-

to

to another, yet is there no refuge but his goodnes, no sanctuarie but his mercie. If we goe from him, it must be to him, *Ab irato ad placatum*, (as S. Augustine hath distinguished) from his rod, to his staffe, from iudgements, to his comforts. There is no Lyon in the wildernes, so fierce or savage, but spareth such as lie downe before him; and shall not the Lyon of the tribe of Judah, that opened the booke of his flesh, & loosed the seales of our iniquities, spare his servants, and be favourable to those, which come, and kneele, and lie down before him, in the devotion of their spirits and the acknowledgement of their infirmities? It is the only

Aug. serm.

service that he likes, the only sacrifice that he loues. Doe you therefore *humble your selues vnder the mighty hand of God that he may exalt you in due time.*

Humble your selues, because ye are but dust and ashes.

Vnder the mighty hand of God, because yee are his servants and his creatures.

That he may exalt you in due time, because yee are the children of promise, and the heyres of blessednes; my text is like the scale of Jacob, where yee haue a descent, & an ascēt, if not of Angels, at least of men. That which I shall obserue is first the subiection and inclination of humane infirmity, in these words.

Hum-

or Christian advancement.

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*Humble your selues vnder the
mighty hand of God.*

Secondly the erection and elevation of diuine bounty in these words.

That he may exalt you in due time.

In the subjection we note the rearme of respect, and that is,
οὐ χεῖρ.

The mighty hand of God.

*Humble your selues vnder the
mightie hand of God.*

In the erection we see a respect of time, and that is *καιρος* due time,

That he may exalt you in due time.

The subjection is voluntary & penitentiall from our selues.

Humble your selues.

The erection is gracious & powerful from the Lord.

That

That he may exalt you, agreeable to the methode of S. *Austine*.

Aug. in Psal.

Nē sit cor erectum antequam rectū, let not your hearts be erected & lifted vp before they are rectified and made straight.

But humble your selues vnder the mightie hand of God that he may exalt you in due time.

This is the handfull of meale, & the cruise of oile which I shal dresse for you with that *Sareptan* Widdow, that you may eat and die by the true mortification of your earthly members, or rather (as the Psalmist speakes) not die but liue, and declare the workes of God, whilst yee are exalted from the gates of death, to the kingdome of life. Though I shal
not

not mount as an Eagle, in the
 sublimity of speculation, but ho-
 ver as an Ostrich in the humility
 of discourse: may it please you
 to humble your hearts & eares,
 vnto the obedience of that
 which is not *Cognitio*, but *recog-*
nitio, (as *S. Austine* speakes) a re- *Aug. in Ioan*
 membrance only to put you in
 minde of that you know, and so
 I begin with my first observati-
 on in these words. *Humiliamini,*
Humble your selues. Multi humili-
ati qui non sunt humiles, was the di-
 stinction of *S. Bernard*, many are *Bern. ser.*
 humbled, by the severity of di-
 vine justice, that are never truely
 humble, in the perfectiō of righ-
 teousnes. Whence is that of *Da-*
vid, Oculis superborum, the high
 lookes

lookes of the prowd shall be cast
 downe, they are abased, and cast
 downe; they are laid in the dust,
 and brought to the ground: yet
 are they proud, yet are they in-
 solent, as if they had been disci-
 plin'd by *Iobs* vvife, they curse
 God and die: like that *Apostate*
Iulian, who darted his bloud in the
 aire, when the dart of reigence stuck
 in his flesh, & opened his mouth
 against heaven, with most horrid
 and execrable blasphemies. Let
Moses stretch forth his rod, and
 turne their waters into bloud,
 let their land be covered vvith
 Grashoppers, & their chambers
 with Frogs, let thunder and light-
 ning, haile and tempest mingled
 with fire, come vpon them as
 vpon

Theod. hist.

li. 4. ca. 250.

Upon the *Ægyptians*, they may
 be hardened, they will not bee
 humbled, or melt before the Lord
 in repentant heaviness, for if de-
 jection be *ab extrinseco*, from the
 outward violence of a greater
 power it is a punishment, not a
 vertue, but if it be *ab intrinseco*,
 from the inward ~~weaknes~~^m weaknes of our
 own spirits it is a vertue & not a
 punishment (as *Thomas* and the
 schoolmen haue judiciously re-
 solved) therefore is the translatiō
 most emphatical of our church,
 not *Humiliamini*, but *Humiliate*,
 not be you humbled, but *humble*
 your selues vnder the mighty hand of
 God, let the example of his death
 his patience, his crosse, his obe-
 dience, lie ever before you as a
 bun-

bundle of myrh betweene your
 breasts. Bow your selues to him,
 that bowed his soule for you:
 bow your selues to him, that
 bowed the heauens for you, and
 came downe in great humility.
 if the *Publicans* humility, ioyned
 with vnrighteousnes, were more
 set by then all the righteousness
 of the *Pharisee*, ioind with pride:
 what shall it doe when it meetes
 with righteousness? *Stabit coram*
tribunali (as *S. Chrysostome* hath
 obserued) it shall pierce the
 clowdes, enter heauen, sollicite
 God, and stand before the tribu-
 nall of diuine justice, with reli-
 gious confidence. O the preci-
 ous fauor, of *Christs* humility,
 when hee emptied himselfe of

Chrysost.

majestic, and tooke vpon himselfe the forme of a seruant, made himselfe of no reputation, and was humbled vnto death, even the death of the crosse: how did it please God, satisfie justice, expiate sinne, purge filthynes, and ascend before the Lord, as the smoake of incense? Many were the graces of that blessed virgin Bernard. Wherevpon (saies Bernard) *Euab fuit spina, Maria fuit rosa. Eue* was a thorne to pricke & wound vs, *Mary* was a rose to comfort and refresh vs. Yet doth shee boast of nothing but humility, *respexit enim Dominus*, for the Lord did regard, said shee, what did he regard! thy wisdom, thy nobility, thy righteousness, thy pu-

purity, thy holynes, thy charity,
 thy comelynes, thy beauty? Surely
 no: it was the Spicknard
 which gaue the smell: & he did
 regard *humilitatē ancillæ*, the low
 estate of his beloved handmaid,
decipit potentia non deficit humili-
tas (saith *Ambrosius*) strength may
 faile vs, wisdomē may deceiue
 vs, greatnes may sinke, honours
 may forsake vs: but true humili-
 tie will neuer leaue vs comfort-
 lesse. Who shall be able to com-
 pare with the felicitie of those
 soules, whose basenes is there
 glory, vvhose vveakenes is their
 dignitie, vvhose patience is their
 victory, whose meeknes is their
 sublimity? They sow in teares,
 but they shall reape in ioie: they

Ambros. in
Psal.

goe

go forth vveeping, but they shal
bring their sheaues with triumph
and with jubily. *Peter* wept
& *Christ* lookt backe, *Hezechiab*
repented, and escaped wrath; the
malefactor prayed, and was re-
ceiued into heauen; *Iosiah* lamen-
ted & was deliuered from the e-
vil: the kiug of *Nineveh* rose fro
his throne, laid aside his robe,
put on sackcloath, sate in ashes,
proclaimed a fast, saying, let nei-
ther man nor beast, cate meate,
or drinke water, but let man and
beast be cloathed with sackcloth
and cry mightily vnto the Lord;
so that at length it repented God
of the evill he thought and hee
did it not, the second & the last
of *Ionah*. We read of a sea bird

B

that

*Bas. con 9. de
penitenti. i.*

that maketh her nest in the waters, that when shee breeds there is a generall calme throughout the Ocean : *κοιμίζονται ἄνεμοι* (saith *Basill*) the stormes cease, and the windes are laid in the midst of vvinter. Hath the Lord care of birds, and not of men? God forbid. If we begin to breed and labour vvith a spiritual conceptiō, if vve bring forth prayers, & lay our young (as it were) in the vvaters of repentance : there vvil be a generall calme throughout the land, God will stay his vvyrath, & alay the fiercenesse of his iudgements, we shall be comforted againe, for the time that vve haue bin plagued, crying vvith the Psalmist, *bonum est*, it is good for

vs that we haue bin afflicted, it is good for vs that we haue beene in trouble.

What then doth God require of vs but dejection and confusion of face and countenance, humiliation & provolutiō of soule and body, without grudging or hypocrisie? Whilst euery one labours to repay that vnto him in the obedience of his word, which he paid for vs in the work of our redemption. If any desire to know the manner, let *Iob* & *speake* in dust and ashes: or *Ioel* teach, in fasting, and weeping, and mourning: in fasting that our bodies may bee tamed, in weeping, that our hearts may be softned; in mourning, that our

whole substance may be giuen
 vp vnto him: the mite of our
 soules, and the mite of our bo-
 dies, as a liuing sacrifice, holy, &
 acceptable in his sight. O that
 men would therefore, bruiſe their
 hearts of ſtone, and get them
 hearts of fleſh, to feare and trem-
 ble at his iudgements. *Creditur*
mors abeſſe, cum ſentimus, (ſaith that
 diuine Moraliſt) we fee death be-
 fore vs, and many times we feele
 death within vs, yet do put away
 the euil day, and remoue it from
 vs; through the hardnes of im-
 penitence. Where is the girding
 of ſackeloath, and the covering
 with aſhes, the voice of lamen-
 tation, & the noiſe of heavineſſe?
 Arise Sion and take no reſt, in the a-
 be

Greg. Mor.

beginning of the watches, poure
out thy heart like water, and let
teares run downe thy cheekes,
night and day, as a river. He that
sat by *Iacobs* well, and craved
drinke of the *Samaritane*, thirsts
for our repentance, and would
faine drinke of our cisterne, *Im-*
plete aqua Hydrias, open your
veines, and fill your water-pots
vp vnto the brim, imitate *Mary*,
call to our Saviour and stand at
his feet, with that penitent in the
Gospell, bath them with your
teares, wipe thē with your haires,
kisse them with your lips, in true
holynes and deuotion: that he
may stand with *Phineas*, betwixt
the living and the dead, to medi-
ate for vs, to God the father, till

the plague cease, and he poure out the furiousnes of his indignation vpon our enemies, *durum est* (saith the Apostle) it is a hard thing to kicke against the pricks, the deluge of sin, brings a deluge of misery. If wee fly not to the arke, we perish in the vvaters. If we do not bend, we breake, (as the king of *France* sometimes spake of the Duke of *Biron* in his greatest contumacies) there be many things, which may hūble man, and cause him to roare for the very disquietnesse of his soule: the pollution of sin, that is within him, the excellence of the creature that is about him, the power of the adversary, that is against him, the maiestie of God

• Serres the
• life of Henry
• the fourth.

God that is aboue him : but that which is most vrgent, and forcible, his *doloris plaga*, the dolorous plague and incurable bruiſe, the flying booke of the Prophet *Zacharie*, like thoſe of the Emperour, the one tearmed *Gladius*, Sueton. the other *Pugio*, wherein he wrote the names of al ſuch as were appointed vnto death : the curſe of God, that goeth over the earth, to deuour the timber, and the ſtones of our choiſeſt buildings, the hand that doth preſſe vs downe, and lie ſore vpon vs, that grieuous, heauy, powerfull, mighty hand of God, wherevnto we muſt be ſubject : *Humilia mini*, Humble your ſelues vnder the mighty hand of God.

There is an humility towards our selues, that stands in the cō-
 trition of our spirits : there is an
 humility towards our neigh-
 bours, that stands in a due esti-
 matiō of their graces : there is an
 humility towards our enemies,
 and our persecutors, that stands
 in the cōstācy of faith, & the ex-
 ercise of patience. But this of my
 text hath respect to God, the
 Hand of God, the arme of God,
 which spread the heavens as a
 curtaine, and laid the foundati-
 on of the earth, vpon the waters.
Humble your selues vnder the migh-
ty band of God, *עֲבֹדוּ בְּיָדֵי יְהוָה* (saith the
 Apostle) it is a grievous thing to
 fall into the hands of the living
 God, but it is a cōfortable thing
 to

to fall vnder the hands of the li-
ving God, for if you marke the
vvords of the gossell, cited by
our liturgie, that which follows
imposition is benediction, he
laid his handes vpon them and
blessed them. Yet whether it
be vnder the hands, or into the
hands, *Dauids* choice shews that
it is better to fall into the hands
of God, then into the hands of
men, for with him there is mer-
cy and plenteous redemption.

Cœlestis ira quos premit miseros facit Senec. Trag.

Humana nullos---

which I do not speake, to preju-
dice the right of ciuil obedience.
For he that is subject vnto man,
in the feare of God, is not sub-
ject to man, but vnto God. One-

ly

ly that of *Rome*, is hatefull & abominable, who can endure, the prodigious insolence of that Antichristiā Monarchie? I would to God the pretended successors of *S. Peters* chaire, were but as moderate as *S. Peter* was himselfe: he thought it enough, to be humbled vnder Gods hand: they litle enough to be humbled vnder the Popes foote: whilst he treads, vpon the Lyon & the Dragon, and laies the yoke of tyranny vpon Kings and Emperours: (beloued) here is strange pride, Luciferian vanity, monstrous insolence, intollerable crueltie: shall the Diuell haue a paw, or a foote, where God hath but a finger, or a hand? *Ne obtin-*

gat

gat mihi pes superbia, was the prayer of holy David, and I would to God that euery Christian would say, Amen. Let not the foot of pride come against me, let not the foot of pride come vpon me: as long as we are vnder Gods hand, Gods wing, Gods shaddow, Gods protection, there is comfort. *Humiliamini*, Humble your selues vnder the mighty band of God.

Quis nescit longas regibus esse manus.. The Kings of the earth haue long hands: but the King of heauen and earth, the King of Kings, and the Lord of Lords, much longer, longer then all the earth, wider then al the sea, higher then all heauen, deeper then hell

hell (as *Job* pronounceth) for the hand of God, is the power of God, and his fingers are severall branches of his manifold abilities. Μεγάλη δύναμις θεῷ, (as it was said of *Magus*) the great power of God, who is no more corporeall, then corruptible, vvithout hand, or foot, agreable to that of *Bernard*, *instruit sine lingua, currit, succurrit sine pedibus, pereuntibus*. He doth exhort vs, vvithout a tongue; he doth instruct vs vvithout a voice: hee doth support vs, vvithout a hand; he doth run, to cherrish, and relieue vs, vvithout food, or part of material composition. Yet as he is an *Argos*, all eie to see what is done amisse: so is he a *Briareus*, centi-

Bernard.

manus

manus Briareus, all hand to punish vvhhat is done amisse. *Manus fortis, manus valida, manus potens, manus robusta*. A strong hand, a mighty hand, a powverfull hand, a hād that is stretcht forth for the helpe of the good, the punishment of the vicked: the strength of his friends, the ruine of his enemies, mighty to saue, & mighty to destroy, mighty to protect, & mighty to confound: mighty in the creation of that greater world, when he brought light out of darknes, and beautified the earth with variety of creatures, mighty in redemption, of this little world, when he triumphed over the powers of darknes, and set vp his banners
in

in the midst of their territories:
mighty in the preservation and
custodie of this vniversall fa-
bricke, whilst he doth gouerne
all things wisely, and dispose all
things sweetly, to the praise and
glory of his eternall majestie.
Was it not a mighty hand, that
drownd *Pharaob* and the *Ægyptians*;
saued *Moses*, & the *Israelits*;
brought them out of bondage,
kept them in the wilderness, and
fed them dayly vvith bread frō
heaven? Was it not a mighty
hand, that dryed the sea, emptied
the deepe, softned the rocks, tur-
ned backe rivers in the midst of
their channels, staid the moone
in *Gibeon*, and the sun in the val-
ly *Aialon*. Well may the Prophet
cry,

cry, the right hand of the Lord,
 bringeth mighty things to passe:
 the right hand of the Lord hath
 got the victory. The vvormes
 that fed vpon *Herminian*, when he
 was aliue after his persecution of
 the Church, the gulfe that swal-
 lowed *Decius*, the slavery that
 befell *Valerian*, when the King of
Persia trod on his necke, to get
 on horse, the sword that cut *Ma-*
xentius frō the liuing, doth plain-
 ly shew, the strength, and the
 power, the greatnes, and prehe-
 minence of this hand, that it was
 a mighty hand, an invincible
 hand, such a hand that is able to
 destroy soule and body, and to
 cast both into hell fire: whilst
 the sonnes of *Belial*, & the giants
 of

Euseb. hist.
Ecclesiast. l. 9
cap. 9.

Bernard.

of the earth cry and yell, in the horror of their consciences: *Pa-
ves gehennam, contremisco ab ira iu-
dicis.* I feare and quake, for the
wrath of God, and the terrour of
his iudgments: the vvorme that
gnavveth, the pit that svvallov-
eth, the lake that burneth, the
fire that consumeth, the Vulture
that feedeth, the darkenes that
covereth, the smoake, the vapor
of smoake, that doth ascend, &
go vp before the Lord for euer.
And I vvould to God vve of this
Iland, did not feele the power of
this hand, and labour vnder the
waight of its heavy affliction.
But it lyeth sore vpon vs, and is
like to the talent of lead, in the
midst of the *Ephab*, it is not long,
since

Since the body was ready to
ioyne with the head, in one
voyce, and one cry, *Eli, Eli Lam-*
ma sabachthani, O God my God
why hast thou forsaken me? O
God our God, why hast thou
forsaken vs? why doest not thou
awake, and avenge our quarrell,
why dost not thou stand vp
and goe forth with our armies?
The enemy threatens abroad,
and we perish at home without
an enemy, some of contagion,
others of infirmitie: then was
that verified in our eyes, which
Iohn saw at the opening of the
seales, I look't and behold a pale
horse, and the name of him,
that sat vpon him, was death,
and hell followed, and there

C

was

vvas powver given them to de-
 stroy, vwith svword, and hunger,
 pestilence, and famine. The 6.
 and the 8 of the Apocalyps, it
 vvas not vwith them as vwith the
 Disciples . Blessed are the eyes,
 that see that vvhich yee see: and
 blessed are the eares, that heare
 that vvhich yee heare. Yea rather
 cursed and miserable are the
 eyes, that see that vvhich yee
 haue seene: cursed and misera-
 ble are the eares, that heare,
 that vvhich yee haue heard,
 dolefull howlings , ruefull
 spectacles: the burthen of *Mo-*
ab, the burthen of *Damascus*, or
 (that I may phrase it vwith my
 text) a Hand like that in *Ezechi-*
el, vvhich presented him vwith

a role, vvhether there was nothing
 vvrit, but lamentations, and
 mournings, and woes. *prandete*
hodie tanquam cœnaturi apud mi-
seros, said a generall to his soul-
 diers, in the hazards of their for-
 tunes, so eate your dinners as if
 you were to make your supper
 in the graue, haue not vve bin
 put in the like feare? vvhether ma-
 ny haue dined with the liuing,
 and supt vvith the dead, risen
 early, to their labour in the
 morning, and made ther beds in
 the darke, before the euening,
 through the violence of their dis-
 ease, & swiftnes of their destru-
 ction? Beloued I know the appre-
 henſion of these calamities, is bit-
 ter & disconsolate: but that vve

haue oile, and vvine, and balme,
 and hony from the rocke, to
 cheere vs. For as he is *Deus vlti-*
onum, the Lord of hosts, and the
 God of vengeance, so is he *Pa-*
ter miserationum, the father of
 mercies, and the God of com-
 fort. If vve beare the iudge-
 ments of the left hand, vve
 shall be crowned with promises
 of the right hand, yea the hand
 that smote vs shall make vs
 whole: the arme that spoil'd vs,
 shall binde vs vp, binde vs vp,
 and lift vs vp, that we may be
exalted in due time, which is my
 second generall obseruation, &
 craues a due time of hearing,
 namely the eleuation & erecti-
 on of diuine bountie, *in a v. s. on*

²¹ ἐν καιρῷ that he may exalt you in due time.

The Scripture mentions a twofold exaltation of our Saviour: *Alteram in cælo, alteram in cruce* (as S. Austin hath observ'd) the one vpon the crosse, the other vpon the heavens: the one among theeues, the other aboue the Angels, for he vvas neuer so low but he was exalted, neuer so miserable, but he was glorious. Both these are incident to Christians, and they haue a double exaltation vvith their master, they are exalted on the crosse, & they exalted in heaven. On the crosse, in the triall of their vertue: aboue the heavens, in the triumph of their victorie: some on the crosse of

August.

vvant and pouertie: some on the
 crosse, of tribulation and aduer-
 sity: some on the crosse, of exile
 and miserie: some on the crosse
 of disgrace, and infamie: but the
 end of all, is peace, and safetic,
 life, and immortality, when they
 shall breake into that epilogue,
 of our saviours tragedie: and say
 with him, *consummatum est*, it is fi-
 nished: or rather glorie with the
 Apostle, in the fulnes of confi-
 dence, and the witnes of their
 consciences, *δρομοι ἐτέλεσα*, *I haue*
finished my course, I haue kept the
 faith, henceforth is layed vp for
 me a crowne of righteousness,
 which the righteous iudge shall
 giue not to me onely, but to all
 that loue his appearing. For he
 that

that said to the guest in the parable, when he was abasht, and tooke the lowest roome: friend sit vp higher: shall gather the dispersions of *Iudah*, and call to all that lie in the dust, with an *Ascendite superius*, friends sit vp higher, higher then men, higher then Angels, euen with God himselfe in the brightnes of his glory. Yee haue taken the lowest roome, and continued with me in the greatest of my afflictions, but now you shall be advanced to the starre chamber of eternall blessednes, and sing with the quire of heauenly souldiers, *gloria in excelsis*, glory to God on high, we blesse thee, we praise thee, we glorifie thee, for thy

great and wonderfull glory, O Lord heauenly king, God the father Almighty. Who would not be humbled so that he might be thus exalted? Like those *Seraphins* in *Esfay*, that stood vpon a high throne, and couered head and feet, with the shaddow of their wings, for the Majestie of God, and the beauty of his presence? Temporall dignities are great incentiues vnto patience, and we beare much, for a staffe, or a stole, a rod or a robe of Honour and preeminence. yet what promotiō, what greatnes, but from the spring and fountaine of diuine goodnes? Came it from the East, or came it from the West, *David* would haue spied

spied it: but he disclaimes all, & if yee marke the text, there is nothing more plaine, *in a vñōn*, That he may exalt you.

We may cast our selues down, we cānot lift our selues vp, thats done by a mighty hand, *in a vñōn* that he may exalt you, it is hee that must exalt vs, and it is hee that must advance vs, frō death to life, from bondage, to liberty, from sicknes to health, from dā-ger to safety, from heavynes to ioy, from dishonor, to soveraign-ty, from the lowest hell, to the highest heauen: that we may be like *Zebedees* children, some on the right hand, some on the left hand, in the kingdome of our father. He exalted *Ioseph* in the face
of

of his bretheren. He exalted *Ioshuah* in the sight of *Israell*, he exalted *David*, the horne of *David*, whilst hee cries thou art my defence, & thou art my worship & thou art the lifter vp of my head, in the 3 & 4 of his diuine poetry. Away then, & be confounded, al ye that obserue stars, & planets, signes, & constellations, making that fatall, and casuall, which depends wholly, on diuine prouidence. How worthily doth *S. Austine* sport himselfe, with a foolish wisard, that would choose a set time, of sleeping with his consort, to the end he might procreate, *filium mirabilem* (as he speaks) a sonne of rare endowments and most incomparable fortunes? It is

*Aug. de civ.
dei li. 5. c. 5.*

is not chance, or destiny, wisdom or policy, strength or virtue, counsel or gravity, but only the finger of God that doth pull downe & build vp, bring to nothing & make great, that all such as are mounted on the top, of fortunes wheele, and seeme to be carried aloft (as it were) by the wings of an Eagle, may think on *Ierusalem* which is aboue, & sing with the blessed Virgin, in her doxology, *Qui potens est, &c.* Hee that is mighty hath done great things for mee, and holy is his name. But saith the Orator, *καὶ ὅτι πάντα χαῖν λυπηρόν*, that findes a little acceptance, which hath not a due time of performāce, & therefore if God do vs a good turne,
it

it shall be in a good time. He
 vvill not loofe the grace of it,
 for want of opportunity, but do
 it (as the text notes) ἐν καιρῷ, *In due
 time.*

Time and place, do qualifie
 the best actions. There is a time,
 and that is, χρόνος, there is a due
 time, and that is καιρός: all things
 haue a time, but orderly things
 haue a due time: that God may
 be honoured, as well in the cir-
 cumstance, as in the substaunce
 of his fauors. Continuall fauors
 worke impenitence: continuall
 iudgements worke impatience.
 If God should euer punish, vvho
 vvould be able to abide it? If God
 should euer cherish, vvho vvould
 not despise it? Such is the mode-
 ration

ration of diuine wisdome, that it keeps alternate changes, of mercy, and of vengeance. One while he doth plague vs, that his comforts may be the more acceptable: another while he doth comfort vs, that his iudgements may be the more tolerable. But whether he shew mercy, or take vengeance, it wil be *en tempore*, *In due time*: a time that is most fit, and most conuenient. The Disciples were afraid, when Christ slept, and thought he would haue let them perish in the vvaters: so is it with many: if the Lord stay his comforts, and prolong the retributiō of his seruants, their harts sinke, & their eies faile, with expectation and heauynes: they are ready

dy to cry vvith *Iob*, *expectavi lucem, &c.* I looked for good, & behold euill: I waited for light, & behold darknes: whence are those many expostulatiōs of the Psalmist, *Will the Lord absent himselfe for ever, and be no more entreated? Hath the Lord forgotten to be gracious, and are his promises utterly come to an end?* These are the doubts, & hesitations of the righteous, when they are placed with dragons, and made companions with the Ostriches. But he that created summer and winter, knoweth the cōgruity of times, and will do that which seemes best vnto his godly vvisedome, being (as he speakes) *adiutor in opportunitatibus*, a present helpe, in
the

time of need. What if he doe not
 answere, with a *nunc exurgam*, I
 will now arise, or a *hodie facta est*
salus, this day is saluation come
 vnto thee: yet wil he make speed
 to saue vs, and finde a time that
 shall be most accepted: perhaps
 the wheeles of his charriot may
 stay, & be long a comming: but
 it is for our benefit, and instru-

ction. *Rei subtratio voti augmenta-* *Greg. mor.*
Iren.

tio (saith a learned Father) the
 withholding of that wee desire,
 increaseth our desire: & the lon-
 ger we stay for it, the more vve
 long after it. So that God doth
 often delay his mercies, and pro-
 tract his comforts, and that (as
 he speaks) *alto consilio*, vpon good
 aduise, and deliberate counsell:

to the end we may know our
 selues, & be the more earnest in
 our praier, remēber our infirmi-
 ties, & seeke after him with grea-
 ter feruency, and deuotion. What
 remaines the, but that we abide
 firme, as rockes in the midst of
 the sea, against all the flowvds,
 and the vvaues of tribulation &
 aduersity? And that we subscribe
 wholly to the diuine pleasure, cry-
 ing with the Church in that ab-
 solute forme of praier, *fiat volun-
 tas tua; Thy will be done in earth as
 it is in heauen?* There is no exhor-
 tatiō more sutable with the text,
 or more comfortable vnto you,
 then vvhath S. Paule deliuersto
 the *Galatians*. *μη γάρ ποτέ τις, Let
 vs not be weary of doing well: for in*
due

due time, we shall reape, if we faint not. As for those preproperous, & preposterous Christians, that will brooke no delay : but cry with the Apostles, in the *Acts*, *nūquid regnum Israeli?* Wilt thou now restore the kingdome vnto *Israell*, wilt thou now giue salvation vnto *Sion*, vvilt thou now crowne vs, and vvilt thou now ezalt vs? My answer is ready out of the same place, *Non est vestrum scire*, it doth not belong vnto you, to know the times which God hath reserued in his ovvne povver : onely vvait, and attend them, vvithall long suffering and gentlenes. But some vvill haue this time, to be after all time, whē the vworld shall haue an end, and

D

time

time shall be no more. Therefore do they read *in tempore visitationis* in the time of visitation. Should I prosecute euery conceipt, I should keepe no due time my selfe, but vvwhether it bee in *due time*, or in the time of *visitatiō*, we are certainly a most capeable subject & it agrees justly vvith our present calamity. For what are these, but vvretched times; dismall times, like those vvwhich the cruell tyraunt vsed to pray for, *insignita clade publicâ*, famously noted by publique calamities: times of sorrow, and times of affliction, times of distresse, & times of visitation: such a visitation as hath *not bin heard of in this land before?* The foundations tré-
ble,

ble, the pillars are shaken, the
 vvhole earth is out of frame.
 Though vve haue not the spirit
 of *David*, yet may vve vse the
 words of *David*. It is time thou
 shouldest arise, and haue mercy
 vpon *Sion*, yea the time is come:
 for thy seruants thinke vpon her
 stones, and it pittieth them to see
 her in the dust: vve thinke vpon
 her stones, many generations of
 men & women, the liuing stones
 of that heauenly *Ierusalem*: and
 it pittieth vs, to see them in the
 dust, the dust of the graue, & the
 dust of the earth, vvhether they lie
 and moulder, being resolued in-
 to the first elements, of naturall
 composition. O Lord thou hast
 cast vs forth, and bin displeased

vwith vs, thou hast scattered vs
abroad, & giue vs a deadly wine
to drinke : the first part of my
text, is verified vpon vs : we be-
seech thee make good the latter.
We are humbled, & consumed,
vnder thy mighty hand, by thy
plagues, and by thy iudgements:
may we do humble, and cast our
selues downe, in contrition, and
repentance: behold our trouble,
consider our affliction, see how
wee lie, spoiled, and wounded,
vext, and disquieted, weeping
and mourning, sighing and
groneing, for the atrociousnes
of our sins, and the furiousnes
of thy vengeance: I know not
whether I may say it is due time,
sure I am, it is high time, thou
shoul-

shouldest be conuerted, & heale
vs: *tempus visitationis* (as the text
is) a time of visitation, deplored,
and lamentable visitations: and
I pray God it may euer be a time
of visitation, thou hast visited
vs, with thy punishments, visit vs
with thy comforts: thou hast vi-
sited vs with thy scourges, visit
vs with thy mercies, and visit vs
with thy saluation. It is thou on-
ly that canst bring vs from the
gates of death: exalt vs with thy
power, from sicknes, & trouble,
and destruction, and calamity:
to health, and peace, and ioy, &
righteousnes, and saluation, and
glory, in thine euerlasting king-
dome. That which shall termi-
nate my discourse, is a supplica-

tion of the Prophet. *Vide humilitatem & erue me*. Consider our humility, and deliuer vs of thy bounty, looke vpon our repentance, & deliuer vs of thy goodnesse: we beare thy plagues, we endure thy chastisements, wee suffer thy rebukes, we embrace thy corrections, we kisse the rod of thy power, and vengeance, as a child that is beaten, in true subiection and filiall obedience, *Vide humilitatem & erue nos*. Look vpon our humility and deliuer vs of thy bounty, looke vpon vs at this time, and exalt vs in due time: for thy name sake, for thy truths sake, for thy annointed, for thy *Christs* sake, that we may declare al thy praises, in the gates
of

or Christian advancement.

55

of the daughter of Sion, and take
vp that generall acclamation of
the Church. *To God the Father,*
God the Sonne, and God the Holie
Ghost, three persons, and one God in-
visible, immortall, be glory and domi-
nion, for ever and ever, Amen.

FINIS.

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